

# The Christian Herald.

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No. XX.

## Miscellany.

### REVIEWER REVIEWED, CHRISTIAN UNION, &c.\*

To the Editor of the Christian Herald.

SIR,—A sermon preached some time since, by the Rev. Paschal N. Strong, has occasioned considerable sensation in this city, and probably not without reason, as it contains many things reprehensible, and some which ought to be laid deeply to heart by every good citizen. In a late number of your work, (January 4.) there is a review of this sermon containing some things which seem to us objectionable. For one leading sentiment which you appear to hold in the review, reference is made to a communication, signed "L.," published in your number for Dec. 7, 1822, entitled, "Thoughts on the late Fever." In turning to that article, (p. 422) we find expressed the following sentiment. "I suppose that in the administration of Providence under the mediatorial government, there is no such rule upon this subject, as there was under the Theocracy, when men, having filled the measure of their iniquity, were dealt with judicially, and the utter destruction of whole cities and nations was made a type of the eternal punishment which is to come upon the wicked in the future world." In the review, we find the following challenge holden out to the author of the sermon, with an air of triumph: "Let him show that mankind are now actually treated by Providence according to the principles, promises and threatenings of the ancient dispensation." We do not know that we rightly understand "L." or the review: if we do, we are not quite prepared to subscribe to the views brought before us.

We have generally thought that mankind were under the laws of the Bible, and were to be judged by them at the last day; that the "principles, promises and threatenings" of the Bible were holden out to them as motives to obedience: and if these things are facts, we do not see why men are not as much under a Theocracy now as they ever were. Nations and cities rise and fall as frequently, and for aught we can discover, as rapidly now as ever they did. Let there be prophets then to tell those nations and cities, that this change is for such rebellion, and that it is brought upon them by the hand of God, and the sentiment in question would be settled. But is the hand of God any less in the evils which now come upon nations and cities, because we have no prophets to tell us of the fact, or because it is not seen or acknowledged by men? this surely will not be pretended. Nor will it be pretended, we presume, that God does not rule in the kingdom of men and set up over it whomsoever he will;

\* See answers to correspondents.

† p. 487.

nor that calamities come upon them without his direction and guidance. *The promises* of the "ancient dispensation," so called, are the promises on which the church now rests, and they are the joy and comfort of every Christian on earth, who is a child of Abraham, and an heir according to the promise.

We do not know that we rightly understand the distinction between "Providence under the mediatorial government" and under a "Theocracy." We have generally supposed that, ever since the apostasy of man, and the first intimation of mercy towards him, this world has been under a "mediatorial government," and that it will continue so until Christ shall deliver up the kingdom to God, even the Father.

We are unwilling that any view should be taken of the government of the nations of the earth, or their changes, which shall deprive God of the government of the world, or of evil in the cities; and we are equally unwilling that any view should be taken of the different dispensations which would lead the mind to *dispense* with a great part of the Bible: and we do not subscribe to the application of so many *senses* to the Bible as to deprive it almost entirely of *common sense*. We are not aware that you, or your correspondent "L.," designed to lower the authority of the word of God, but the things we have noticed really seem to us to have that tendency, and we are persuaded they will have that effect, at least on some minds, which are already sufficiently inclined to throw away as useless what they call the Old Testament, or old dispensation.

The review seems to us to have failed in two ways of accomplishing the most desirable end it had in view, that of bringing the author of the sermon to more correct views and better feelings on the great subject of CHRISTIAN UNION. Your views on that subject (as expressed in the review, and generally through the pages of your valuable work) we think correct, and your arguments good, and of course we could not but regret that you should introduce the peculiar appellations and epithets which would tend to stir up the remains of an old controversy, and bar the mind against the best directed arguments. The other great oversight seems to us to have been the application of certain odious phrases, such as, "*ignorance, prejudice, hypocrisy, and ecclesiastical quackery,*" to the author of the sermon you had under review, or to those who may agree with him in opinion. These alone, we apprehend, are quite sufficient to destroy all the good, which you could possibly hope, the review would have done to that class of men, whom you gave us to understand, it was chiefly designed to benefit.

In the fixed determination to find fault, which characterizes the review, we perceive another trait that must lessen the good effects, on some minds, which it was doubtless intended to produce. Your optics discover nothing in the sermon but what deserves censure. You seem to view it in the whole, and in every part, as a thing "without form or comeliness, as a root out of a dry ground," and the subject of unrelenting condemnation. We do indeed think, as our remarks will show, that there are many things in the sermon to condemn, (and some which you have not noticed,) as well as some things to approve. But in the review, we have not noticed a single approving sentence of any one feature of the sermon.

Now we regret this on account of its unhappy tendency, because we cannot but consider the review as espousing the great cause of Christian Union, which is becoming more and more a subject of heart-felt satisfaction and gratitude to God with so many Christians on both sides of the Atlantic.

As the sermon is peculiarly calculated to awaken improper feelings, and to call forth severe criticism, the review should have been doubly guarded in the particulars which we have unreservedly specified. From the review we shall now turn our attention for a few moments to the sermon itself, and whether we shall be esteemed less unhappy in our remarks upon that than we consider you to have been, you, and your readers must judge.

"Shall there be evil in a city and the Lord hath not done it?" Amos iii. 6. All men, who are not infidels, must answer this question in the negative; for the Lord will ever do the things which he pleases, and will give no account of himself or his actions to creatures: yet still, every Christian will feel that "he doth not willingly afflict nor grieve the children of men." Lam. iii. 33. This then should lead every man, who fears God and loves his fellow-men, in every affliction to ask, wherefore the Lord hath done it? and, as far as possible, solve the difficulty, that the proper remedy may be applied. For this purpose it becomes the duty of the ministers of Christ to watch the "signs of the times," that they may be able to see when the danger approaches, and give timely warning to the people, that, if possible, the calamity may be averted. When a calamity is removed, if the sins which brought it upon them, can with any certainty be known, the people ought to be warned against a repetition of those sins, for fear of a sevenfold judgment: but in order for this, the people must feel that those are *the* sins, and also that, if they be continued in, God will punish them "seven times for them." Should they not be convinced of these things, they will not be likely to turn to God.

To carry this conviction to the public mind in this city appears to have been the design of the sermon of Mr. S.; and we do most fervently pray that the people may be convinced, that "*contempt*" of "*God's Sabbath*" and "*ordinances*," "*inordinate appetite for gain*," "*love of pleasure*," "*spirit of dissipation*," "*general profligacy of morals*" and "*a spirit of political feeling at war with the authority of God*," are great and crying sins of this city; but whether they were *the* sins for which the late pestilence was sent, we shall not pretend to divine.

While we were pleased to see these sins exposed by Mr. S., we were sorry to find him apologizing for his plainness, if he felt himself commissioned to bear this message to the people of New-York. In speaking of the sins for which, in his view, the late pestilence was a punishment, he says, "upon this part of our discourse, you will excuse our plainness if we shall endeavour to speak so that we may not be misunderstood."\* We should much rather have heard from Mr. S. the sentiments of the noble Bridaine, delivered before the sinners of Paris,† who were as much in the habit of hearing apologies as the sinners of this city are. Instead of apologizing he said, "God forbid that a minister of heaven should ever suppose he needed an excuse with you! for whoever ye may be, ye are all of you

\* Sermon, p. 12.

† In 1751.



sinner like myself.—Ah! what need have I of your commendation, which, perhaps, might damn me, without saving you!?" This seems to us more like feeling and acting under the authority of God than the above apology. We could not but regret that Mr. S. should enter on the duties of his high office of showing the people their sins, with an apology for his plainness, which was his most solemn duty. We do not censure this apologizing spirit in Mr. S. only: the ministers of Jesus Christ generally are too much in the habit of thus tampering with the pride of man. Our earnest desire is, that the spirit of Bridaine, and more especially the spirit of Jesus Christ, may be the spirit that shall rule within them more than it now does.

The sins above specified, Mr. S. has ably exposed, and warned the people against them, and we would wish to add our warning voice against them, that the people of this great metropolis may hear, turn from their sins unto the living God, and thus avert a more fatal evil than the pestilence, from falling on the head of its mighty population. "Who knoweth if he will return and repent, and leave a blessing behind him;—for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

It is not our province, neither is it our design, to take the reviewer's chair, Mr. Editor, but there is one sentiment in this sermon which we wonder should have escaped the lash of your *critique*, since you were not slow to find fault. As it is, however, we must beg your indulgence for a single remark. He says, "I have no objection that persons of wealth and rank in the community should distinguish themselves from others by their equipage, their table, and their dress."\* Since all the restraints of morality and religion are insufficient to keep men of worldly distinction from esteeming themselves better than others, we were very sorry to find Mr. S. while in the very attitude of rebuking this sin, giving those who indulge in it the very license they want. It is, we apprehend, quite in vain for him to administer reproof to them after this; for, in their own opinions, they have not gone beyond their rank in their distinctions, and in justification they can quote Mr. Strong. We cannot but ask the question, was the author of this sermon authorised to say to the rich, 'God has distinguished you in wealth that you should distinguish yourselves in your equipage, your table, and your dress, from your fellow-men.'—Would not an Apostle rather have told them not to be high-minded; not to trust in riches, but in the living God: would he not have told them to be rich in good works; to be ready to distribute to the poor and needy, and willing to communicate, and thus lay up a store for themselves and prepare for eternity? Would he not have warned them against outward adorning, and wearing costly apparel for that purpose; and at the same time exhorted them to be ornamented with a meek and quiet spirit, which would best accord with the practice of "old-fashioned saints," as well as with the maxims of the "old-fashioned Gospel." We were sorry to see the above sentence in this discourse, especially when the author was reproving the sin of "the love of pleasure," and we fear his reproof will have little influence, prefaced with such a license.

(To be concluded in our next.)

\* Sermon, p. 17.



## REVIEW.

SERMONS FOR CHILDREN; *designed to promote their immediate piety.*  
By SAMUEL NOTT, Jun. New-York: James Eastburn, E. Bliss &  
E. White, John P. Haven, D. H. Wickham, and J. Montgomery.  
1823. 18mo. pp. 160.

THE title of this little volume is of itself sufficient to demand a notice from us: the object is one of such high importance to the welfare of society at large, and at the same time so deeply interesting to every individual, that were the execution of the design the most imperfect, we should have felt ourselves bound to express our approbation of the purpose, and to have done every thing which would have tended to promote a more efficient and perfect accomplishment of it. This design, which we cannot so well explain to our readers as in the words of the author, is thus opened by him in a very valuable and sensible "Introduction" addressed to parents.

"The object of this little volume is to promote the immediate piety of children. It has been prepared and issued under the full conviction, that Christianity is sent to them, as to all, with a claim to their immediate reception, as a rule for their daily living, and as an abundant, merciful provision for their present and eternal wants. It is, therefore, no other than the old, common lesson of Christianity adapted to the temptations, faults, circumstances, and capacities of children. It aims to come to children with no *other Gospel*, than that which is received and accepted by adult believers. The following sermons are sent forth as a specimen of what will, if the public patronage warrant, occupy two or three similar volumes, which it is hoped, will furnish a much needed application of vital and practical Christianity to the season of childhood.

"By this work, the author hopes, under the divine blessing, to assist parents in training up their children in the nurture and admonition of the Lord. He aims only to *assist*: by no means to do the work for those, to whom God has already given it in charge. He hopes rather, that he has made work for parents. For while he believes that he has not altogether missed his aim, in endeavouring to be both intelligible and interesting to children, he hopes he is not so uninteresting, as not to excite inquiry and require explanation; as to occupy their time, without securing their reflection, and increasing their knowledge. These sermons will not fulfil their author's intention, if they are left to work their own way into the understanding and affections of a child, but only when the father and the mother invite their attention, solve their difficulties, and encourage them in their progress.

"We have no wish at all to relieve parents of their awful charge; we rather wish that they may feel loaded with a burden which, as long as they live, they cannot lay upon another; the weight of which they will feel when they are sitting in the house, and when they are walking by the way; when they are lying down, and when they are rising up; a burden, nevertheless, like all others, borne in obedience to the Saviour, and in reliance upon his gracious aid, easy and light.

"The medium age which the author has had in view, is nine or ten years. With due parental explanation, he believes these sermons may be made useful and interesting to those much younger; and that they also meet the case of those who are some years older. They have grown out of his habit of familiarly lecturing to his own children when reading the Scriptures with them; and out of lectures familiar and unpremeditated, at the quarterly meetings of 'The New-York Maternal Society;' at which meetings the mothers have gathered their children with them for instruction and prayer. The one first delivered on this occasion, was shortly after written, and published under the title of 'A Lecture on the first Psalm,' and now with some alterations, forms the 7th of the following series."—pp. 9—11.

We do not know a work more suitable to the character and pursuits of a retired missionary, than to attempt to awaken the feelings and excite the attention of the Christian public, to the case of childhood; and if we can judge from the tenor of the present volume no labour is more congenial to the spirit of its author. That in childhood, according to the prevailing expectations of men, religion is so little expected as hardly to be hoped for and rarely to be thought necessary, is a truth of which very slight observation will convince us: men of all ages find it to require such a conquest of every inclination of the natural heart, such a mastery over every thought, word, and action, that they almost of course omit to look for it in children. They see the immensity of the scheme of the Divine conduct, and find, indeed, all the considerations of the religion of Christ so vast, so overwhelming in importance, in grandeur, and in momentous interest, that in their opinion, childhood is too weak to bear the vision of faith, and incapable of realizing its concern with the Divine government.

At the same time the apparent innocency of childhood, its attractive charms, and our tenderness to its wants, fill us with an affection for it which hopes all things, while it lulls to sleep those exertions from which our best hopes would derive the best prognostics of a certain and early fulfilment.

From a variety of considerations, of which the above are part, the prevailing feeling of society respecting childhood piety is, as is stated by the author, "that the conversion and piety of children, except in very extraordinary cases was not to be expected, until they arrived at years of discretion" *i. e.* not in their childhood at all!

The state of facts does in some measure correspond with this opinion: but we confess that we are ready to believe with our author, that this rather springs from the prevalence of the opinion in question, than that the opinion springs from the truth.

We know it is true, that children cannot know so much, cannot do so much (to the eye of man indeed) as men: nor are they as much exposed to temptations, nor, probably, are they as deep in sin as adults. But these facts do not prove, either that piety is not to be expected, or that faith in a Redeemer is not needed. We do not know that the capacity of knowledge is a very correct test of the capability of vital religion: we do believe, indeed, that knowledge must precede faith, in as much as the former is necessary to supply objects for the exercise of the latter; yet the truths of religion which are necessary to be known to enable the soul to fix its affections on God, are so simple, so evident, and so impressive, that we cannot deem them above the capacity of childhood: and there is on the contrary a less perverted state of the feelings to obstruct the acquirement of this necessary elementary knowledge in childhood than in maturer years.

That childhood cannot do much is, in one sense certainly true. Children cannot become expounders of the doctrines of Christianity, they cannot with propriety reprove or exhort men, and in all designs of action, children are limited by circumstances from doing, apparently, great things. Yet we are sure it is not often considered how powerful the influence of childhood is, nor to how great an extent robust, adult iniquity is affected

by it. There is in innocence something awful—in the innocence (we speak not of sinlessness in the eye of God, but of the purity which men attribute to childhood,) of a child, a restraint more powerful upon open sin, than almost any other which comes in direct contact with it. How hardened is he thought, who is capable of expressing before a little child a lewd, or profane thought, or of willingly suffering a child to be led into vice by his own bad example. Who, though himself destitute of the grace of God, and without repentance, that has heard of the requirements of the Gospel, has not desired for his children its holiness and its blessings? and how often has the sabbathbreaking, profane, drunken, (no, for drunkenness quenches even this first natural affection) parent been withheld from his intended sin by the thought, that his little children would see and imitate that which, with bolder guilt, he is daily practising.—Were childhood endued with the graces of Christian repentance and holiness, in addition to the attributed purity which is properly its own, how much more powerful would its influence become, and how effectual would be the inobtrusive and tender reproofs which the silent example and endearing simplicity of childhood would afford.

Children too are not sinful to the extent of men. Yet, are they not born in sin? Who can tell when he first sinned, or when he was other than a sinner?—We would not here pry into things obscurely revealed, or discuss subjects warmly disputed, and we are too well satisfied of the goodness of God to fear to trust the case of our children to him; yet we know that they are not, in the Scripture, expressly excepted from any of the duties to which mankind are all subjected, nor is any age fixed in the Scriptures when piety shall first become a duty, or before attaining which its want is excusable. But there are instances in the word of God, of piety at a very early age, and there are precepts to children, referring to Christian principle, and there are commands to parents, the obedience to which would result in the endeavour to promote their early piety.

Besides, we cannot but see that children at the earliest age, when they are capable of any instruction, do immediately go astray, into known disobedience of what they themselves believe to be their duty. If they are not to become subjects of punishment what is to be their atonement, their redemption, except that which is common to mankind at large. It is true the redemption of Christ may be applied in a manner wholly unknown to us, to the case of early childhood, yet, is there a clear development of any different plan with respect to them than in relation to men at large? Indeed, we cannot touch a subject more important, more deeply interesting to our best feelings.

There is, too, another reason (many others indeed which we cannot notice) why we should not yield to the common error as to the supposed inapplicability of vital religion to childhood, we mean the susceptibility of childhood. When our thoughts and feelings are settled into habits, and our objects of worldly pursuit have become more dearly prized from having been longer cherished, we feel a repugnance to turn our minds off to the consideration of our spiritual interests: our sense of guilt is dulled, and our devotion to the world more earnest; childhood, on the contrary, presents a page much nearer to a blank, on which the lines of truth may be more easily written; it possesses feelings which do not need to be called



so often, before they respond to the reproaches of conscience and the calls of duty : and we do firmly believe, that the Christian public would be astonished at the extent to which conversions would take place were children drawn, with the same assiduity of purpose, to a consideration of the truths of the Gospel, as they are to the pursuits of the world. We do also believe, and this little volume before us convinces us the more of it, that parents would find this duty one of the most pleasing to which they are called, and far less disagreeable to their children, if pursued with mildness and cheerfulness, than they have ever ventured to believe.

We could not dismiss this subject with less than we have written, and we regret that we cannot insert at large the introduction to parents prefixed to this volume, considering it one of the most sensible and valuable papers on the subject, and, what is far less praise, one of the most elegant, which the religious literature of modern days possesses.

The next subject on which we are led to remark, by this volume, is the mode in which the drawing of childhood to Christianity is to be made. It will not be denied that in general it should possess all the mildness, tenderness and cheerfulness of parental affection : that the intellectual faculties of the mind should be drawn into exercise as much as possible in connexion with the feelings of the heart. The curiosity and the sympathy of children have been the parts of the mind by which it has, to a very considerable extent, been attempted to draw them to a contemplation of the truths of the Gospel ; and the pigmy tomes of religious narrative, many of them possessing great excellence, have almost vied in numbers with the trash of our toy shop libraries. We do not think that this method deserves the almost exclusive use which it enjoys, and we think that the mind and imagination are exposed to nearly the same undue excitement and inefficacious feeling which form so strong an objection to novel reading. On this subject our author well remarks :

"The sober name of sermons will not, it is hoped, doom the volume to neglect. It need not be thought impossible or even difficult to interest children in sermons, if they are suited to their case, and their capacity ; if they are brought home to their business and bosoms. There is no need of supposing that children require the interest of continued and eventful narrative, more than adults. Their minds are equally susceptible of pleasure and benefit from suitable *direct* communications ; they have all the faculties of the human soul, and it is but fair to suppose, that they, like others of their kind, will be most interested in the just and proportionate use of them all. They are not monsters, to whose deformity we must minister by purveying to a predominant and overgrown faculty ; but each of them, men in miniature, whose complete and perfect growth we are to promote, by a judicious ministry to every part.

"Children may indeed be more *readily* interested in narrative than in such direct instructions as are here offered them ; and hence we see them often rapidly hurrying over story after story, and refusing as dry and insipid whatever invites their minds to regular and continued reflection. But such children have already had their curiosity fed, until it has overgrown every other faculty ; and the natural result will be that they will either eventually become cloyed with a provision so unfitted to their whole nature, and thus be no readers at all ; or which is little better, continue unthinking story readers to the end of their lives. It is the office of the parent to prevent or recover his child from a disease so fatal to his improvement as a rational being, and betimes, to train him up in his mental habits, in the way he should go. This is peculiarly important in regard to the subject of religion, which demands daily and sober reflection and self-examination.

"We do not object to a proportion of useful and interesting narratives for either old or young; both need and enjoy them as an amusement and relief; and both may intermingle them with other pursuits with pleasure and profit. But it certainly cannot be necessary to believe, that when it is our object to teach children, we must always go round about to their minds. They will apprehend, arrange, retain, and enjoy our instructions better, if with adapted and interesting illustration, we come directly and openly to our business, and treat them as considerate and thinking beings; and thus also will they acquire those regular, considerate, and consistent habits, which the business of life and the daily living for eternity require."—pp. 11—13.

The general nature of these sermons will appear from their titles.

"*Sermon I.*—Pious children, members of the kingdom of heaven. *Sermon II.*—Children urged to enter the kingdom of heaven. *Sermon III.*—Children urged to enter the kingdom of heaven. *Sermon IV.*—God's readiness to give his Holy Spirit. *Sermon V.*—Christ, an example of obedience to parents. *Sermon VI.*—Christ's obedience to his mother. *Sermon VII.*—On avoiding evil company. *Sermon VIII.*—On hating reproof. *Sermon IX.*—The unhappy and happy lot; a comparison of Heathen and Christian birth. *Sermon X.*—To unchristian children in a Christian land. *Sermon XI.*—Filial motives to piety."—pp. 15, 16

The three first sermons are designed to show the blessedness of childhood piety, its necessity, its urgency, and its practicability: the fourth, the need of the Holy Spirit, and the willingness with which it is bestowed. The other sermons, excepting the ninth and tenth, are designed to strengthen the connexion between parental influence and tenderness and the susceptibility of childhood, so far as relates to the reception of the Gospel. The ninth and tenth are very interesting, being a comparison between the state of Christian and Heathen childhood and a pressing persuasive to Christian children to improve their privileges. The last sermon, on "filial motives to piety," belonging to the class last mentioned, is truly pathetic, and in our opinion almost a model of eloquence of this peculiar species.

It will be observed that the range of sermons is not so extensive as could be desired: yet as a beginning perhaps this volume is enough, and we say this the more cheerfully as we are promised more.

Before taking our leave of them, we would add, as to the style and mode of instruction, that it is simple and elegant; the sermons would, in their language as well as matter, please mature years and refined taste, while they are so plain that children will find no obstacles to possessing themselves of the author's ideas and illustrations. If we should find any fault, it would be, that some of the sermons are not quite so definite nor quite so direct as we should desire.

Already has this article far exceeded the limits we designed for it, and we must now bid our author adieu, and assign to our readers the pleasing employment of judging our critique from the only two quotations for which we can at present spare room.

The opening scene from the first sermon from the text, "But Jesus said, suffer little children," &c., is as follows—

"Matthew, Mark, and Luke, inform us, how the Lord Jesus called little children to himself, and took them in his arms and blessed them. If you wish to see the whole beauty of the scene, you must read the account given by each. A more lovely sight was never shown to the eyes of men.

"You know how the Lord Jesus was often thronged by the people, and how kindly he taught them and healed their diseases. There was, I suppose, a crowd around him when these little children were coming forward for his prayer and blessing. The Pharisees were striving 'to entangle him in his talk;' the people

were wondering 'at the gracious words which proceeded out of his mouth;' and the lame, the blind, the dumb, the maimed, were lying at his feet to be healed. There was no room for children in the crowd; and the disciples thought there was no regard for them in the mind of their Master; and they rebuked the boldness of those parents who were bringing children without being asked, to break in upon his discourses, and to prevent the working of his miracles. They thought his glory must be shown, in silencing his learned enemies, in healing the sick, and raising the dead. They knew not yet, that he came down from heaven, as the friend, and guide, and Saviour of little children.

"It was well for those little children who were now seeking the Lord Jesus under the guidance of their parents, that they had a friend, who, though pressed on every side, yet knew all that was passing in the outskirts of the crowd. Even before they were near enough to tell their errand to his outward ear, he knew divinely, the meaning of each motion, and read the expression of each countenance; yes, and he saw into the depth of every heart; he saw even within their hearts that no common want or sorrow urged forward the parents, or their children. He knew that they desired his holy blessing, and the benefit of a Redeemer's prayers. Well was it for them that they were approaching one, who gives to none because they are able to repay, and who values as highly the praise perfected from the mouth of babes and sucklings, as from the kings and princes of the earth.

"See them rising towards the summit of a hill, where sits the blessed Jesus, 'full of grace and truth.' The mingled throng of his enemies and friends; the lame, and the sick, and the blind, led along, and borne to his feet; the healed, whose diseases were cured, whose limbs were strengthened, whose eyes were opened, and whose grieved hearts were gladdened, by his one word; these block up their way, and the disciples forbid their approach; but they catch the Saviour's eye, and see his hand beckoning them to come, and hear his voice kindly sounding over all that crowd, saying, 'suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.' The crowd opens at his word; a pathway is cleared, they draw near to his feet, and are gathered in his arms, and blessed; and into the ear of all that wondering, listening crowd, he returns the lesson; 'Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.'"—pp. 17—20.

The last sermon, on Filial Motives to Piety, contains much excellent advice, and many judicious remarks.

"I. A foolish son is the heaviness of his mother.

"*A foolish son, says another proverb, is a grief to his father.*

"You have a power over the happiness of your parents. You can by your folly outdo all common forms of trouble. You can, by your folly, pierce your mother's heart, and send into it a pang, even worse than the agonies of death. And by your mere continuance in folly, you can embitter every day, and even her whole life, while she is daily surrounded with prosperity; you, yes you, can hide comfort from her soul, while nature smiles around her, and while the bounties of Providence are poured lavishly upon her. And had she not a refuge, a very present help in every time of trouble, *your* folly could make her wish that she were not a mother, could drive her to despair.

"All this you can do, because she loves you. Could she cease to love you; could she break the tie that binds you to her heart; could she suffer you to break that tie; could she forget that you were her son, she might be eased of her heaviness; but now she must be doomed to daily, unchanging sorrow, if she loves a foolish, hardened, accursed son, *the heaviness of his mother.*

"*A vicious and abandoned son is the heaviness of his mother; a grief to his father.*

In a merely worldly point of view, how unhappy his case, and how afflicting to his parents! He has broken the restraints which bound him to them; he is becoming every day more careless of right and wrong; he fears neither man nor God; his evil passions wax stronger and stronger, and one vice and folly succeeds rapidly to another. He is pursuing his swift way to all the ruin of which man is capable in this life. He bids fair to be poor and wretched; to destroy his bodily health; to have a disturbed and unhappy mind; to be an example of all that is evil, and an injury to all that is good.



"There are such children. I know many grown up to man's estate who now fulfil the dreadful promise of their disobedient, unkind, and vicious childhood. Yes, and I know parents too, who know no want; whose houses are like the palaces of princes; and whose path shines in all the splendour of prosperity; and yet, whose hearts suffer daily and hourly anguish, while they look upon their foolish, vicious, ruined children. Yes, and I could point you to a mother, whose heart dies within her, when she hears the horrid boasts; or fixes her eye upon the bloated face and drunken staggering of her son. Yes, and I could walk with you to a grave, where a mother lies, whose eyes sometimes wept for hours, and sometimes could not weep, for depth of agony, and who sunk in sorrow to the grave, killed—yes, KILLED, by the daggers which the son's vices planted in her heart."  
—pp. 146—149.

## Intelligence.

### CONTINENT.—JEWS' SOCIETY.

*Journal of a Missionary Tour of Mr. Bergmann, a converted Jew, from Frankfort.*

(Concluded from p. 599.)

Two young respectable Jews, who have studied the law, have lately been baptized as members of the Catholic church; because, as one of them ingenuously confessed, they must expect their preferment in a Catholic country. His brother, who invited me into the house of his parents, lives and eats with them in perfect harmony, as if no change had taken place. The father kindly invited me to supper, and confidentially told me, that another son of his, and also his son-in-law, who lived in a protestant country, were determined to become Evangelical Christians; and requested me, if I came to the place of their residence, to visit them.

I remained in this place till the following day, the 25th at noon, that, if possible, I might have some conversation with my brother's son, who is a dyer. But his mother, aware no doubt of my desire, did not suffer him to leave her the whole day. I therefore set out for B. where I arrived in the evening. Having on the 26th, which was Whit-sunday, attended Divine service, I called upon a cousin of mine, who is a respectable merchant. From him I heard a strange expression, which was novel to me. I am indeed, said he, a Christian, and as good a Christian as any in this town; but I never shall be baptized, that I may not be called a baptized Jew, because to this title is attached every thing which is base and contemptible. When I would convince him, that the sacrament of holy baptism was an indispensable ordinance for all Christians, he replied, not indispensable; for Christ says, he that believeth not, shall be condemned; but he does not say, he that is not baptized, shall be condemned. I advised him to speak on this subject with a worthy minister in the town, of whom he had told me, that he attended his sermons by preference; which he promised to do. In the afternoon I visited the son and the son-in-law of the Jew, mentioned under the 24th. They received me in a very affectionate manner; I had a long and satisfactory conversation with them, and left some tracts with them, under

a cordial wish, that the Lord would strengthen them to every good work.

On the 27th, after divine service, I called upon a near relative of mine, from whose enlightened sentiments I anticipated an interesting conversation. I was received in a remarkably polite manner, but was not a little surprised, when, after having caused those who were present to withdraw, he shut both the doors of the room. I asked the reason of that unexpected measure, and he replied, for your life you have nothing to fear; a Jew commits no murder; but I have done it, to compel you to hear without interruption what I have to say. I hope, I said, you will also hear me. No, cried he, all you will or can say, I know full well. The step you have taken is a base roguery, for nothing but madness or hypocrisy can induce a Jew to become a Christian. *The English madness has, as you know, infected many persons in Germany*; but we have also among us men of influence, who certainly will stop their progress. But, continued he more calmly, the way by which you may return, is open to you, as our arms are open to receive you again as our dear cousin. That is to say, said I, if I turned Jew again. Certainly; was his answer; you may only go to Breslau or Amsterdam, and . . . Now, replied I, my dear cousin, I will hear nothing more. To my Lord and Saviour I have promised faithfulness unto death; and I hope to persevere. While I said this he opened the doors again, and I withdrew. I little relished my dinner in the inn; and I do not know how many times I walked up and down the long avenue of the garden belonging to the castle. I could not compose my mind during the afternoon and evening; but when I went to rest, the Lord gave me sufficient strength and presence of mind, to recommend myself in prayer to him, and also fervently to intercede for my poor and endarkened cousin, that our Saviour by his Spirit would enlighten him, that his soul may be saved.

The 28th and 29th of May, were days of blessing, in which I recovered from the grief of the foregoing day. During this week a fair is held in this place, which is frequented by numbers of Jews. I therefore had an opportunity to converse with many of them; the majority of whom showed much good-will, and desire to be instructed, and received with eagerness what I put into their hands to that effect. Many asked for New-Testaments, and would readily have paid for them, if I had been provided with copies.

On the 30th, I visited many Jews in their shops, who, for the greater part, received me kindly, and listened to my instruction. In the evening, many called on me, and one of them said, I have, my friend, read many of your tracts with interest, and I have no hesitation to say that if the Christians in our neighbourhood behaved to pious Jews in the same spirit as the members of your Societies, large numbers of Jews would go over to the Christian church. But as yet little charity is shown to us. On the contrary, the more we wish to join them, the harsher are we repulsed by them. When the Lord will be pleased to fulfil his promise, that there shall be only one flock and one shepherd, he must himself prepare the heart for such an union.

On the 31st, in the afternoon, I set out for B. I stopped on the road, in a small town, where I found a distant female relative of mine, who lives there with her husband and seven children, in very comfortable circumstances. She spoke for a long time with me about her domestic happiness; but as I was desirous to inform her of my change of religion, I turned the conversation upon two of her sons, who can support themselves independently, and intimated to her, that for them it would be no difficult matter to embrace Christianity, and by an open profession, to rid themselves at once from Jewish misery; so as, added I, by the Lord's mercy, I, in my sixtieth year, had been happy enough to devote myself to Jesus Christ. Oh, did she joyfully exclaim, grasping my hand, now you are doubly welcome to me; for now I may freely tell you the truth. One of these two sons has no longer than six weeks since, asked our permission to go over to the Reformed church in Hungary, and we have without delay granted it. We, indeed, bring up our children in the religion of our fathers. But whenever they have become of age, and wish to have something better, we certainly will lay no obstacle in their way.

From B. where I made a short stay, I returned to Frankfort, where I arrived on the 6th of June.

Your's, &c.

JOHN JACOB BERGMANN.

"The above is the journal of a man who has passed sixty years of his life in the profession of Judaism—a man of valuable talents, and who was for a long time a Jewish teacher, and well experienced in the writings and constitution of his people. The following account of his conversion to the Christian faith and baptism is given by himself, in a letter under date of Frankfort, Oct. 2d, 1820; and published in the thirteenth report of the London Society for promoting Christianity among the Jews. "In hope that you feel warmly interested in the salvation of one, who has for a long time gone astray, I now inform you that God's mercy has brought me hither four months ago. Through his mysterious leadings I got acquainted with the Missionary of the London Society for promoting Christianity among the Jews, who resides here: and by his instruction, example, and power of conviction, I was led so near the fountain head of life and comfort, that I requested the Rev. Mr. Stein to give me more explicit instruction in Christianity, with which he also complied with so much patience and cordiality, that in the last week, on September 22, I received the baptism, according to the Lutheran rite, in the church of the holy Three Kings, after having made my public profession of faith. At the same time a young Jewess, twenty-two years old, was also baptized, after having made a very affecting profession of her faith. Now it is my most serious desire that the Lord will grant me his grace and strength, to do some good to my Jewish brethren according to the flesh."

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UNITED STATES.—A CALL TO THE BENEVOLENT, ON BEHALF OF  
THE PEOPLE OF COLOUR.

IN the month of September, 1821, Mr. SAMUEL EZRA CORNISH, a Licentiate of the Presbytery of Philadelphia, was requested, by a member of the Presbytery, of N. Y. together with a few people of colour, to spend



some time in labouring among his coloured brethren in this city. Mr. Cornish commenced his labours the first sabbath in October, under the patronage of the Evangelical Missionary Society of Young Men.

The day previous to the church being opened, Mr. Cornish knew of only one person that was to be a worshipper with him, or that would attend on his ministry. January 13th, 1822, Mr. Cornish had so far succeeded in his efforts, that after conversing with the Rev. Dr. Romeyn, Rev. Dr. Spring, and others, on the subject, he requested the Rev. Mr. Cox to organize as many as might come forward for that purpose, into a Presbyterian Church. Seventeen persons presented themselves, and a church was organized. In the month of April, Mr. Cornish was regularly dismissed from the Presbytery of Philadelphia, received under the care of the Presbytery of New-York, and ordained. The first sabbath in May, at the second communion service, the church had increased to thirty-four members. Prospects were very flattering. The missionary society and the churches entertained pleasing hopes for this long neglected and degraded people. The affliction of the last summer scattered and drove this infant society from their little Zion, and apparently militated against them. On the second sabbath in November, Mr. Cornish resumed his labours with renewed vigour; and on the second sabbath in December, the Rev. Mr. Whelpley administered the Lord's Supper for him to sixty-one regular members of that church; and there are at present eight or ten waiting to connect themselves with that body on the next sacramental occasion. The number of stated worshippers (children included) is little short of five hundred, and Mr. Cornish concurs with the trustees of his society in the conviction, that if the corner-stone of a church was laid for them, before the building would be completed they could dispose of every pew. This infant and prosperous church is peculiarly situated. Its prosperity depends much on the success of the contemplated efforts, and the acquisition of a house would at once double their congregation, and their means to support the ordinances of the Gospel.

Mr. Cornish, in the last report to the Executive Committee of the United Domestic Missionary Society, under whose patronage he is now labouring, writes thus: "We have from two hundred and fifty to three hundred stated worshippers.—Had we a church, and church property, in a convenient situation, I doubt not for a moment, that in the course of a year or eighteen months we should have from five to eight hundred seat-holders. Without a church of our own, we cannot expect any great increase; our worshippers are not, nor cannot be permanent, while we have no pews to let; now they cannot hold any claim to our institution, consequently they do not feel at home. We never can calculate on them until we have a church, as other denominations have; something to gratify their feelings, excite their zeal, and render them permanent. O! ye that dwell in ceiled houses, who have your temples, your altars, and your priests, think on us who have no temple, no money, no influence, nor means by which we can erect the Lord's House.

"Placed under circumstances which will for ever prevent any great increase of numbers or means, subjected to various peculiar and affecting grievances, which I am not at liberty to mention, (Mr. Cornish continues,) dear brethren, I appeal to you, and ask, can these things be suffered? is it not in your power to do something for us? Cannot the *United Domestic Missionary Society*, together with the presbytery and classis of New-

York, build a house for our accommodation? You are doing much for the heathen abroad; we are heathen at home! Remember us, consider our poor, degraded, ignorant state, and let your pity and your benevolence be excited. Can you not devise some plan by which you can come forward in our behalf? Dear friends, must our harps be unstrung and hung upon the willows, and we denied the privilege of singing our Lord's song, for the want of a few hundred dollars?"

The Executive Committee of the United Domestic Missionary Society unanimously sympathized with Mr. Cornish and his people, and concurred in appointing a committee to inquire into the expediency of erecting a church for his people, and the best means for accomplishing that desirable object. The Committee, in their report, recommended.

1st. That the trustees of the congregation engage the site which they have in view.

2nd. That this statement be published for the purpose of bringing the subject before the public, with the names of such ministers and others who are willing to recommend the object, and to hold subscription lists, and receive donations.

3rd. That this publication be read from the different pulpits, and an appeal made to all who are disposed to call on the ministers and others to subscribe to this interesting object.

4th. That the Rev. Mr. Cornish preach and take up collections in all the congregations disposed thus to patronize the object.

The Executive Committee have great pleasure in stating, that this people are not idle but doing all in their power to remove their present difficulties, and to aid in advancing the kingdom of the Redeemer. And it is the peculiar pleasure of the Committee to report the formation of a missionary society among the Rev. Mr. Cornish's people, to be auxiliary to the *United Domestic Missionary Society*, which already numbers upwards of one hundred members. The Committee believe this will ultimately prove one of the most efficient of our auxiliaries.

In conclusion they would state, that they have no doubt, as soon as this people have a church erected they will be able to support themselves, and thus relieve our funds by paying their own minister. The Committee earnestly, yet respectfully, request the Rev. Clergy, and others, who are favourable to this object, to give their aid and their names, recommending the same to the benevolent of all denominations.

*New-York, 10th February, 1823.*

On behalf of the Executive Committee of the United Domestic Missionary Society—

JOHN D. KEESE, *Chairman.*

ELEAZER LORD, *Corresponding Secretary.*

The undersigned, knowing the facts stated in the preceding reports, do cordially recommend to the Christian public, the object which it contemplates.

JOHN B. ROMEYN,  
P. M. WHELPLEY,  
T. MCAULEY,  
GARDINER SPRING,  
WM. PATTON,  
M. BRUEN,

STEPHEN N. ROWAN,  
JONATHAN LITTLE,  
BENJAMIN STRONG,  
Z. LEWIS,  
JOHN ADAMS.

So far as I am acquainted with the character of Mr. Cornish, my impressions respecting him are altogether favourable, and I am disposed to regard him with confidence. I sincerely wish him such encouragement from the Christian community as will place him in circumstances best calculated to advance the immortal interests of a greatly neglected people.

JOHN KNOX.

The object of establishing such a church as is contemplated in the foregoing statement, meets with my hearty approbation.

*New-York, 11th February, 1823*

J. M. MATHEWS.

As far as I have been informed on the subject, I view the plan proposed above as of great importance, and meriting the attention of the Christian public.

WM. M. MURRAY.

*New-York, 12th February, 1823.*

The character, history, and ministerial qualifications of the Rev. Samuel E. Cornish, are well known to me, and ought to be better known to the Christian public. The providence of God, in casting him among us, has conferred a blessing, and an obligation too, upon our churches, in view of their local and social relations to the coloured people of this city. These people, in the kitchen, the nursery, the parlour and the public streets, are associated with our children, and exert an uncomputed influence in the formation of their principles and habits! These people are in other respects connected with us so as to make it our interest, in an eminent degree, as it is more eminently our duty, to evangelize them, and through the blessing of God, to make them Christians! And who, that understands the matters of fact in the premises, can doubt the incomparable superiority of the measures above proposed for accomplishing this end, perhaps to any other in our power, certainly to those hitherto pursued so indirectly, so inappropriately, and so negligently with respect to them—the despised and injured brethren of our species! In a word, I regard the movements of Providence in the enterprise connected with this statement, as peculiarly marked, and auspicious, and requiring the prompt and united co-operation of our general Zion to carry it into the complete and easy success which at present gilds the prospect of its benevolent projectors.

SAMUEL H. COX.

*New-York, February 12th, 1823.*

The following gentlemen having consented to serve as a Committee to take charge of the funds, and also to act as a Committee of Consultation, were duly appointed by the trustees of the Rev. Mr. Cornish's Church.

KNOWLES TAYLOR,  
ARCHIBALD FALCONER,  
THOMAS WEBSTER,  
HORACE HOLDEN.

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SOCIETY FOR THE PREVENTION OF PAUPERISM.

ON Friday evening, February 7th, the sixth anniversary meeting of the Society for the Prevention of Pauperism was held, pursuant to public notice, in the great room of the City Hotel. The audience was highly respectable, and considering the inclemency of the weather numerous.



The chair was taken by the Rev. CAVE JONES, Vice President, at half past seven o'clock, and the annual report of the society was read by JAMES W. GERARD, Esq. This able and interesting document we intend to notice in a future number.

In moving for the acceptance of the report, THOMAS FESSENDEN, Esq., addressed the audience in a neat and highly appropriate speech.

After some introductory remarks on the character of the report, and the utility of such meetings as the present, in disseminating correct views on so important a subject, this gentleman observed, that in order to the correction and removal of any public evil, one of the first and most important steps was, to obtain distinct views of its origin. He was persuaded that the reason why the systems hitherto adopted for the removal of pauperism had proved so inefficient was, that the systems themselves proceeded on mistaken opinions, as to the origin and nature of that evil. On the general subject he should not at this time enter—it was too wide a field, and had, besides, been extensively and ably discussed in various directions. He would only offer a few collateral remarks, which appeared to him to have some general bearing upon the subject.

Among the most deeply seated, most operative, and most uncontrollable sources of pauperism, as well in this country as every where else, was to be found in the *vanity* of mankind—that irrepressible desire which every man feels to appear in the eyes of the community as a person of consequence and respectability. This was a feeling very different from that which possessed a man with a high conception of his own worth and dignity, and a proportionate contempt for the opinions of others—still more did it differ from that high and honourable feeling which inspired its possessor with an invincible determination to obtain the public respect by deserving it—The principle to which he alluded led its possessor to exult as much in borrowed or in stolen plumes, as in those which were legitimately his own—it scrupled not at means, but sought only the end—which was the respect of its neighbours. Now in the actual state of human society, respect is always attached to wealth—and where the appearance of wealth is found we generally presume that wealth itself exists. Hence, the vain man must, at every hazard, assume that appearance—no matter though the means of doing so are wrung from the hands of the weeping widow, or the destitute, defrauded orphan—no matter though the loan he has so often pledged himself to pay, remains still unreturned—no matter though he has the absolute certainty that poverty must at last come—at present he must make an appearance. At length the necessary results ensue—step by step the miserable victim sinks toward ruin—the tide which is carrying him away has acquired an ocean's strength—all efforts at resistance are vain—and he ends his course in absolute pauperism. Let it not be said that this is an imaginary picture—facts give it but too melancholy confirmation. Many of our paupers once moved in the circles of fashionable life, and enjoyed all the respect that such a life can command.

After some farther remarks, to the same general purpose, the gentleman, in illustration, continued. How many a father, for example, looking round upon his group of numerous children, and feeling his inability to support them, will condescend to send some, or perhaps all, of them to the Alms House, but would consider the putting of them out to service an indignity not to be endured. How many articles are purchased in this city, not because they are necessary—not even because they are desired, but because others possess the same; and it cannot be endured that another should possess what I am unable to purchase—The speaker observed, that it was a part of the bankrupt code of Napoleon, that every merchant should keep a daily record of his expenses; if he afterwards failed and applied for the benefit of the bankrupt law, his register of expenses must be produced, and if on inspection it should appear that he had been prodigal in his living, the benefit was denied him. Oh, sir, what would become of our entire pauper system if such a rule were applied to all who seek its benefits?

Another source of the pauperism which surrounds us was to be found, the gentleman observed, in the unreflecting levity, or the deliberate selfishness, with which those who have patronage to give, distribute it among the poor. When employment was to be given, there was always competition for it—and how was the choice usually made? in favour of the ostentatious and forward petitioner,

against the modest and the lowly man. Cast your eye for a moment into that shop—it is thronged with customers—you see it fitted up in the most dazzling and splendid manner—the occupant is dressed with as much taste and elegance as any of those who come to buy his wares. Poor man! his expenses, in the mean-while, are far in advance of his receipts—in a few months becomes embarrassed—in a few more insolvent—dishonest—in want—a pauper. If he had been stopped in the outset of this career, if his first efforts at this display had failed, they would have been his last—he would have learned a salutary lesson, and learned it in time—he would have been driven to depend on steady industry, on persevering and honourable toil—This would have gradually produced competence, and in the end would have led to solid and substantial wealth. In the closing part of his address Mr. Fessenden observed, that it might be objected that the evil is beyond the reach of legislation—no laws can touch it. Sir, we grant this: but because this enormous mischief lies without the range of legislation, does it therefore follow that there are no other means to be employed? Daily experience proves the contrary. In every community there are resources of action without law, and independent of it. There is an immense weight of motive which may be made to sway the public mind where no law can touch it at all—there is a power in public sentiment—in the interchange of thoughts and opinions at the fireside—in the dissemination of general views through the community, in the combined conclusions of intellect, and the energies of awakened passion, which is mightier than all legislation. It is to these springs of human action that I would work my way—it is from these that I would draw those purifying streams which must cleanse the evils of our social condition. These, sir, are the true, the real sources of social happiness and misery—if these can be reached, all that we seek may be effected—but until these are touched, all other attempts will terminate only in disappointment—you may heap law upon law, and try system after system, but till you can rouse and move the general mind, the evils of pauperism will never be materially diminished.

Mr. Fessenden was followed by THEODORE SEDGWICK, Esq., of Albany, who addressed the meeting in a speech of some length, enlivened with occasional passages of brilliant effect. He was heard with attention, and cheered with repeated applause.

After a modest introduction, in which he asked for indulgence to the remarks of a stranger, in freely presenting the impressions of his own mind, as they had occurred—he proceeded by commending the ability of the report—with all the views of which, however, he could not concur. After some remarks on the happy institutions of the country, he referred to the objections which some persons cherished against the designs of this society as visionary. Sir, said Mr. S., we did not think thus when the first guns were fired at Lexington. With some, indeed, it was then a vision that we should ever accomplish our independence—it was a vision that we should ever be able to unite, under a wise, free, and happy government: it was a vision, too, that under such a government this nation should have attained a population, wealth, power and reputation, such as it this day enjoys—that was a vision: and many wise persons predicted that it would fail—but, sir, those visions are now realities. Mr. Sedgwick then went on to comment on the measures proposed by the report—In speaking of the *Stepping Mill*, he said, that no doubt similar hopes had been entertained at the introduction of every new punishment in society—and we had had punishments of almost every description. We had had cropping, and whipping, and branding; and even females had been dragged through the streets of this city at the cart tail.—We had lately heard of several pirates, whose bodies had been boiled in oil. This was very shocking—but had we any the fewer pirates? These things were not to be presented as any effectual remedy of pauperism. For himself, he was of opinion, that the only efficient remedy was to destroy the whole system of provision for the support of paupers—and in support of his opinion referred to the 5th report of this society,\* and to the opinions of the late mayor—on whose character he pronounced a deserved eulogium. Our present magistrate had informed us that he had found, in visiting the Alms House, sixteen hundred persons, all of whom he verily believed were proper objects of the charity of the institution. He did not doubt this was true—and the effectual way to make poor people was to provide for poor people.

\* See Review of this Report, C. H. vol. VIII. pp. 527, 552.

Look at the country from which we have derived so many of our institutions. Our ancestors began this system in the forty-third year of Elizabeth—they began with the very measures we are now pursuing—they put out the children of the poor—and they supplied the parents with work—and what has been the consequence? in fifteen years the poor of England have multiplied tenfold—and here, in this new country, they have doubled in ten years—Look at the example set before our eyes on the other side of the Atlantic. In England there is public support for the poor—in Scotland there is none—in England paupers are swarming—in Scotland they are scarcely to be found.

He said that it was not impossible to break up this system—if done gradually, its total abolition might be without difficulty accomplished. Look at us, sir, in the country—with us there is not one pauper to one hundred inhabitants—in some neighbourhoods, not one to two hundred—while here, I understand, you are supporting from ten to twelve thousand people. Sir, it is monstrous! You come up to your legislature for laws—and we can send them to you in bundles—but they will do no good—continue your system, and they will go on increasing. Instead of looking for laws and taxes, inquire how do paupers come? In the first place, your city is open to all comers—that, it is true, you cannot help—but when the poor of other states or other countries have flowed into it, instead of warning them that they cannot stay, that they must find some means of support or starve, you welcome and provide for them—no, sir, send them to us in the country—we have room enough for them—we will give them six and eight shillings a day in the summer time—do this, and make no provision to maintain them, and you will eventually prevent pauperism entirely. The gentleman illustrated his doctrine by the example of a young man, a cartman for instance, who set out well, and falling into bad company gradually abandoned and ruined himself—at his death his property is divided, and his wife and children go to the Alms House. Sir, asked Mr. S., had this young man, when he started, had full warning that unless he supported the wife of his bosom, and the children of his own body, that wife and those children must starve—that if he did not provide no provision would be made—can you believe he would so easily have yielded and fallen? no, sir,—he lulled his conscience with the secret thought that if he did not provide for them, the public would; a great palace of charity would open its doors, and give them as good, perhaps a better, maintenance than he could earn.

Mr. S. proceeded to notice another topic of the report, the diminution of tippling houses. He acknowledged and lamented their number, (he had that day heard of FIFTY-FIVE in one square in Bancker-street,) but he was astonished that gentlemen should look for any great result from his source. What reduction could be effected? at the very utmost you cannot cut off more than half of their number—and what would this do? You have now one tippling house to every fifteen houses—suppose it was reduced one half, you would still have a dram shop to every thirty houses. Could pauperism be materially affected by such a plan as this? and this, he repeated, was the utmost that could be effected. The interest and influence of the grocers (he meant no disrespect to them, would never allow of a greater reduction. Public sentiment would not admit of more—it was universally held that people had a right to make sugar, and if they had right to make sugar they had the same right to make rum of it—and if they had a right to make rum, they had a right to sell it—and if one man had a right to sell it, another had the same right. This made it a difficult and invidious task to curtail the licenses.

He again called the attention of the audience to the 5th report of the society, and observed that the celebrated Mr. Malthus (author of the essay on population) had proposed as the only remedy of pauperism a prospective plan—which contemplated that no child born after a certain period should be entitled to any public support as a pauper. This was the only thorough remedy—it must be gradual—but it will be sure—and let this be fully explained to the poor themselves that they may not be taken by surprise—but may understand that the measure is aimed at their real good. We were bound to do this—let it be done from the pulpit and the press—let them all know beforehand that if they flocked to this city it was either to work or to starve. Let this once be known and the lazy among the poor will turn their backs, you will see them no more.

Every body knew that full grown men were not reformed but hardened by punishment—it might do something with children—but not with adults. We raised



great palaces and called them houses of penitence—it was a misnomer—they produced no penitence at all—but rather prepared the inmates for farther crimes. Here the gentleman related an anecdote of a decent man in his neighbourhood, who was suddenly absent, and after three years suddenly appeared again—when asked where he had been, he replied that he had been “on a visit to his country house at Greenwich”—why, sir, with us they call it “*going to College!*” (*laughter and applause.*) Surely this was a burlesque upon punishment. The report made a distinction between paupers in general and involuntary paupers—this was a distinction he could not clearly comprehend.

Mr. Sedgwick closed by recommending the religious instruction of the poor. He said he had that day visited one of the free schools, and described with much animation the interesting spectacle presented by the children—and paid a deserved compliment to the people called Quakers. Our happy institutions could not be expected to continue unless religious instruction was given to the mass of the community—it was too late to ask what was the benefit of children’s committing to memory verses from the Bible—the age of infidelity, he trusted, was past—the mass of enlightened public sentiment was getting fast the other way—one reason, perhaps, for this was, that we had no religious establishment to force men by its oppression to infidelity—no man or set of men can force their creed upon the conscience of their neighbours, the public mind was free, and had freely decided in favour of the truth. Let us put the book of truth into the hands of our poor, and into the hands of their children—it is the book of eternal life—this will teach them sobriety, and industry, and economy, and all those virtues which are the best and most effectual preventives of pauperism. He had been told that the Sunday schools were flagging in this city—he did not believe it—they would not flag. But he learned, with alarm, that there were in this city fifteen thousand families who never attend public worship, and receive no religious instruction of any kind. Sir, I have been in your churches—the poor are not there—it was once said, “to the poor the Gospel is preached”—but here it must be said, “to the poor the Gospel is *not* preached.” This was wrong—wholly wrong—it must be remedied, or it would destroy the best interests of our city.

Mr. Sedgwick was followed by HIRAM KETCHUM, Esq., who made an appeal to the audience on the pecuniary situation of the society. He dwelt, modestly, on its utility—adverted to the period of its origin—the documents which had proceeded from it—the impression which had been made on the public mind—the institution of the Savings Bank—and stated that, besides the funds of the society being exhausted, the managers were \$400 in advance, out of their own pockets. He invited gentlemen present to subscribe for membership, and the ladies to exert their influence in favour of their doing so. He concluded his speech with some affecting observations on the number of poor children who were every year sacrificed for want of instruction and patronage. We might as well, nay better, lead them out to the funeral pile—then their sufferings would end with this world, but, it is, there was too much reason to fear they are destroyed for ever.

## SUMMARY.

*Jew’s Society.*—The agent of the A. S. M. C. J. the Rev. Mr. Frey, is pursuing the object of his mission with success. In New-Jersey, Philadelphia, Baltimore, Washington, &c. much christian liberality has been manifested, as will be seen by the list of collections and donations, which we publish every month.

R. MILFORD BLATCHFORD, Esq. of this city, has been elected Treasurer of the

\*It is, but too true.

Society; and to him all communications relating to the pecuniary concern of the society must be addressed.

It is stated in many papers that the society "is now negotiating for 20,000 acres of land on the canal in" this state "to give employment to emigrant Jews from Europe" &c. The late revered president of the society devised 4,000 acres of land in Pennsylvania, for supplying Jewish settlers with farms of 50 acres each, and left it optional with the society to receive that, or \$1000 within two years, A committee of the Directors have this subject under consideration but as yet they have been unable to make any very definite report to the board.

*Donations.*—Received by the American Bible Society, during the month of January, 1823:

To constitute ministers members for life . . . . .	\$ 90 00
To constitute laymen members for life . . . . .	30 00
Donation, \$3—annual subscriber, \$3 . . . . .	6 00
Donations from Bible Societies . . . . .	575 13
Payments for Bibles . . . . .	3331 77
	<hr/>
	\$4032 90

Bibles issued 1805, and 2443 Testaments—value, \$2,079 93.

Eight new auxiliaries were recognized in January.

Received by the United Foreign Missionary Society, during the month of December, 1822, \$616 67.

Received by the American Board of Commissioners for Foreign Missions, from 13th December to 12th January, \$4,085 67, also, part of a legacy, \$750, and donations in clothing, &c. amounting to about \$1000.

Received by the American Education Society, during the month of January last, \$1,765 25.

*India.*—Late intelligence received from Mr. Fyvie, at Surat, state that 10,000 Gujuratee tracts have been given away since the press began to work there. The New Testament, in the same language, has been printed in eight parts, and 1000 have been distributed. A second native school, of about 50 children of the *Dhera* Hindoos, who eat *carrion*! has recently been established. In printing the Old Testament they had proceeded to the end of Leviticus, and expected to have the whole of the pentateuch printed off by the close of March last.

#### RECENT DEATHS.

At Malacca on the 27th of May last, the Rev. WILLIAM MILNE, D. D., a valuable and devoted Missionary of the London Missionary Society., Dr. M. was the author of several learned works on the Literature of China, the historian of the first ten years of the Chinese mission, and superintendent of the Anglo-Chinese college. The London Evangelical Magazine, for January, 1823, contains some interesting notices of his life and last moments, but we have not room for them at present.

At Bethlehem, Penn., on the 31st January last, in the 79th year of his age, the Rev. JOHN HECKEWELDER. He spent the early part of his life as a missionary among the Indians. He possessed those qualities which command love, esteem, veneration and respect; and contributed largely to the cause of humanity and religion by his justly celebrated work on the history, manners, and customs of the aborigines of America. We hope to be furnished with a memoir of this excellent

man, who was the ornament of the United Brethren's Church, and the Christian profession.

At New-Haven, Conn., the hon. JONATHAN INGERSOLL, L.L. D., lieutenant governor and president of the senate of that state, in the 76th year of his age. "He was from early life a member of the Episcopal church. His piety to God, and good will to men, were evidenced by his Christian deportment, his faith, and his practice."

### Notices and Acknowledgments.

*Reviewer Reviewed, Christian Union, Mr. Strong's Sermon, &c.*—From among the communications on these subjects with which our correspondents have favoured us, we have selected that of "C. U.," which will be concluded in our next number, with such remarks as the subject seems to us to demand. What we have already published will, we trust, be a sufficient assurance to "Laicus," and "Depulsor," of our willingness to let "both sides be heard," although we decline inserting them, and although they should differ from us in sentiment.

"A. B." is so manifestly ignorant of both the doctrines of the Gospel and the English language, that his "*latter request*" was immediately complied with.

"A Morris-County-Man" is received. His opinions do not appear to us to be supported by such a train of reasoning, or Scripture authority, as to lead any one, not already convinced of their correctness, to adopt them. It will be returned according to direction.

"Practical Education, No. VI.," came too late for this number.

"Amicus," will have an early insertion.

We have received the 3rd annual report of the M. S. of the Synod of S. C. and Geo., which shall receive an early notice.

Our subscribers who have not paid for the 8th volume of this work are requested to reconsider the notice on p. 406, No. 13 of this volume.

*Our Brother Editors.*—"We would suggest to our brother editors the expediency of giving credit for summary, as well as other articles which we copy from each other's papers."

*Boston Recorder.*

On this subject we have exercised our patience for nearly four years, without any intimation of our being dissatisfied with the weekly and monthly plagiarisms committed on our work. We agree entirely with the Editor of the Recorder, and hope his useful suggestion will not be lost upon the parties interested.

*Chalmers on Sabbath Schools.*—This pamphlet should be perused by every Sunday School teacher, and other persons engaged in promoting the spread of the Gospel at home. It may be had at this office.

*Book for Seamen.*—A small volume, entitled, "Accounts of shipwrecks and other disasters at sea, designed to be useful and interesting to mariners," by the Rev. Dr. Allen, President of Bowdoin College, Me., has just appeared. We have not seen the work, but understand that it is well calculated to answer its design.

Bristed's "Thoughts on the Anglican and American-Anglo Churches," is published in London.

*Scott's Family Bible.*—By our list of advertisements it will be seen, that the first volume of the 9th American edition of this Bible has just been published.—The terms are very low, and we hope every family that can, will possess themselves of this valuable work.



An abstract of the 6th report of the American Bible Society—Notice of "A second letter to the Earl of Liverpool, by Mr. Scholefield"—Mission to the Osages—Palestine mission—and several other articles prepared for this number are unavoidably deferred.

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## CIVIL RETROSPECT.

### FOREIGN.

*Europe.*—The congress at Verona has at length risen. The results of its deliberations in respect to the affairs of the southern and eastern quarters of Europe are as yet unknown. It was agreed to be permitted to France to protect itself against the revolutionary principles of Spain, and this permission, it was said, was obtained by a great exercise of diplomatic skill on the part of the representative of France at the congress : in consideration of the abilities displayed, the French negotiator was elevated by his king to a higher rank in the peerage and every thing was supposed to portend war to Spain and to revolutions at large. But upon presenting to the French cabinet the note to be addressed to the Spanish court, prepared by this minister, and supposed to express his warlike views, it was not agreed to, and one of a more pacific character adopted. Upon this the French minister resigned, and the general impression again has become favourable to the continuance of peace. This impression we deem correct. We do not place our belief upon the language of the French court so much as upon the resignation of the minister : this could not have taken place if the course of France was expected by him to be war ; since if only a short delay, and a pacific overture, had only been intended in the course actually taken by France, no opposition to his views would have existed : as it was known that the conditions of the overture would not be accepted and such a preface would have been but a consistent opening to schemes of violence and bloodshed. We cannot think that France, composed as its society now is of materials so inflammable, and so heterogeneous, and needing so much the healing effect of time on its internal wounds, would suffer itself to be led, or even driven, into a war merely to suppress revolutionary principles, a purpose of all others the most apt to produce mischief in the nation which undertakes it.

Spain in the mean-time, both for purposes of internal security and external defence, is augmenting its armies, increasing its resources and exhibiting an attitude very unlike that of submission or of abandonment of its principles.

England, we are truly happy to understand, was averse to the interference of France in the concerns of Spain, and it is attributed, in a very considerable measure, to the influence of the Duke of Wellington, that the course of France is so pacific.

We do not learn what has been determined on as to the affairs of Russia, Turkey and Greece. The Greeks are carrying on the war with rigour and success, particularly on the ocean. The Greek sailors, with very signal intrepidity, have burnt another fleet of Turkish ships,

and in that neglected maritime region we again see the love of liberty which has always characterized commerce, and the courage in its vindication which has ever distinguished seamen. Should the independence of Greece be established, an opening for Christian exertions will be made in that quarter of the seas, which will be of the most extensive character and highest importance.

*South America.—Colombia.* The royalist general Morales (contrary to the information communicated in a former number) still holds possession of the places where he first landed, and the reports as to his success are very contradictory. We are sanguine, however, in the hope of the eventual success of the Colombian arms. Having tasted the pleasures of independence, and begun, in some small degree, to find the advantages of self-government, we shall be slow to believe that the people of this country will submit themselves again to the yoke of colonial servitude.

*Mexico.*—The insurrection in Mexico is said to be repressed. The general who headed it after some inconsiderable success, was defeated, and a degree of tranquillity restored.

From the countries on the Pacific Ocean no recent intelligence has been received.

Ministers have been appointed to all the states of South America by the President of the United States. We hope from this measure not only an advantageous intercourse between the United States and these countries, but that the latter may be drawn by our notice of them to a closer imitation of our example.

#### DOMESTIC.

Congress have been occupied for a considerable period in discussing the question of a new tariff, with a view to the further protection of domestic manufactures, but no law on the subject will probably be passed. There are too many conflicting interests and diverse opinions on this subject, to render an agreement in the details of such a law easy. For our own parts, although we think that government may with advantage give a protection to its own manufactures, shipping, and productions, so as to prevent, in a degree, the vicissitudes which an entire dependence on foreign commerce will create, yet we consider that its interference cannot be too cautious, and that the clearest necessity should be made out in order to warrant it.

Our state legislature has been occupied with its usual quantity of local business. A variety of plans on the subject of taxation are in agitation, in order to render our system more equal and effectual, which create much discussion in the commercial community. It is foreign from our duties to remark on this subject further than to say, that old systems to which we are accustomed are actually better than new ones, which if acted on first might have promised greater advantages. We hope that what is done eventually, will be done through pure views, and with a regard to the public good; and that the prevailing fears of an hostility between the country and city interests will prove as unfounded as the reality of it would be mischievous.

*February, 1823.*

# Seaman's Magazine.

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He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

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For the Seaman's Magazine.

## THE FUNERAL AT SEA.

It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning, was only disturbed by the ripple of the water, or the diving of a flying fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag displayed half way down the royal mast, played in the breeze, unconscious of its solemn import. The vessel glided in stately serenity, and seemed tranquil as the element on whose surface she moved. She knew not of the sorrows that were in her own bosom, and seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of her brave crew, it was a morning of gloom. They had been boarded by the angel of death; and the fore-castle now contained all that was mortal of his victim. His soul had gone to its final audit. Grouped around the windlass, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think of their own mortality. Conscience was at her post. And I believe their minds were somewhat impressed with the realities of eternity.

They spoke of the virtues of their deceased messmate—of his honesty, his sensibility, his generosity. One remembered to have seen him share the last dollar of his hard earned wages with a distressed shipmate. All could attest his liberality. They spoke too of his accomplishments as a sailor. Of the nerve of his arm and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction was on the wing, seize the helm and hold the ship securely within his grasp till the danger had passed by.

They would have indulged longer in their reveries;—but they were summoned to prepare for the rites of sepulture, and pay the last honours to their dead companion. The work of preparation was commenced with heavy hearts and with many a sigh. A rude coffin was soon constructed, and the body deposited within it. All was ready for the final scene. The main hatches were his bier. A spare sail was his pall. His surviving comrades in their tar stained habiliments stood around. All were silent. The freshening breeze moaned through the cordage. The main topsail was hove to the mast. The ship paused on her course and stood still. The funeral service began; and as “we commit his body to the deep” was pronounced,



I heard the knell of the ship bell—I heard the plunge of the coffin.—I saw tears start from the eyes of the generous tars. My soul melted within me as I reverted to the home scenes of him whom we had buried in the deep—to hopes that were to be dashed with wo—to joys that were to be drowned in lamentation.

I. E\*\*\*

### "BRETHREN PRAY FOR US."

To the Editor of the Seaman's Magazine.\*

DEAR SIR,—I have received by the hands of the Rev Mr. Frey the beautiful book (the "Seaman's Devotional Assistant") presented by your honourable society, for which please return to them my sincere thanks and acknowledgments for their kindness. I have also regularly received your "Christian Herald and Seaman's Magazine"—

The Mariners' Meeting here is still well and most solemnly attended, although many of the seamen are now gone to sea, (to be absent during the winter,) many of them seriously impressed with soul concern. When leaving the port, or Capes, many of them write to me in the most affectionate manner. Last Lord's day I had no less than seven letters to read requesting our prayers. Permit me to give you some of them, in their own style.

"The crew of the ship *Tuscarora* address this letter to you requesting the prayers of the Mariners' Church for them on their voyage. Although most of our ship's company are strangers in Philadelphia, we sincerely acknowledge the pleasure we have enjoyed in visiting your church, and hope the cause in which you have so long been labouring may be a comfort to you in the close of your days. You have the sincere well wishes of us all, and [we] will acknowledge the benefit we have received by our reformation in attending to your good advice."

*Signed by the Crew.*

From the crew of the ship *Addison*.

"*Dear Father*,—We are now just leaving the Capes of Delaware, and earnestly beg your prayers for us. It is with deep regret that we are now to be deprived of your good advice, but we hope that it will be as fresh in our minds on our return as it is now. We all unite in declaring our sincere regard for you, and we all sign our names." Their names are signed with their own hands, or, with their marks, which is the case with many other crews.

Another crew requested the prayers of the church, not only for their safety, but that their hearts may be changed and lifted up to the Lord in gratitude for his goodness to them.

A captain of one of these ships, when just casting off the fasts, said to a gentleman standing by; "See, every man is now on board, sober and attentive. *This is the effect of the Mariners' Church*, and if I was

\* Though the letters from which we have made the above extracts were not designed for publication, we feel persuaded the venerable author will excuse the liberty we have taken with them, since our design is to promote the very cause for which he zealously labours.

not afraid Mr. E. would publish my letter, I would write to him and let him know the change I behold among the sailors. They say they have knocked off swearing, and knocked off getting drunk, and attend to the Bible and good tracts."

It is surprising to find so many of different nations attend our meeting. A French sailor stopped me in the street, showing great friendship, and said, "O Sir, me go to your church alway when me come to dis port, and glad to go dare: me go to many port, and some sailor aske me, 'you know mariner meeting in Filadelfa?' me say, oh, yes, a goot place for de sailor, me go dare."

Two seamen died here lately, who were under a powerful conviction of their sinful state and condition, and both obtained a comfortable hope of having an interest in the precious Saviour. No one could, in words or appearance, give stronger evidence of a real change of heart than both of them did. One of them was a common sailor: the last words he said were, "I am going to heaven," and died.

But I must stop: excuse my mentioning so many things that seem to bring *self* too much up; my soul's desire is, if any good is done, that the Lord may have all the praise and glory, for without his blessing all would be in vain; and truly, at best I know I am an unprofitable servant.

With sincere respect, I remain yours,  
*Philadelphia, December 19, 1822.*

From another letter we subjoin the following.

DEAR SIR,—I received your pleasing letter of the 2d inst., with the packet from London, by that dear young man, the son of our precious friend, Mr. B——. I had not the opportunity of conversing much with him, only seeing him in our Mariners' Church.

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Permit me to give you an extract of a letter which came to hand last Lord's Day, and was read in our Mariners' Church, with others; the writers all earnestly desiring to be remembered in prayer for them.

*"Ship Jane, outward bound, Jan. 5, 1823."*

"REVEREND FRIEND,—With serious pleasure we embrace the opportunity of returning our warmest thanks to you for the many tokens of your labours of love towards us: as respects the salvation of our souls, we sincerely wish that your labours may not have been in vain in the Lord; that the warnings we have had, to flee from the wrath to come, may have an everlasting impression upon us. We hope the seed you are endeavouring to sow may fall in good ground, and bring forth fruit to the praise and glory of God our Saviour in all things; that the Lord Jesus Christ may be established in the hearts of all those who go down to the sea in ships, where we see the works of the Lord, and his wonders in the deep.

Oh that all who love our Lord Jesus Christ in sincerity and truth, would pray for the salvation and safety of all mariners, as well as for pagans, Jews, and others, that they would remember that it was

through the instrumentality of SAILORS that the Gospel was brought across the Atlantic to shine in our happy country, where none dare to molest or make us afraid. We know that the Lord will be merciful to all those who call upon him in sincerity and truth through our Lord Jesus Christ, whose blood cleanseth from all sin; but we cannot know this right without the teaching of the Holy Spirit; if so, oh pray for us, dear friend, for the effectual fervent prayer of the righteous availeth much. We firmly believe it is the desire of all the crew to fulfil the ninth part of the 119th Psalm, (Dr. Watts's.) There has been no profane language used by any on board, since we left Philadelphia. We sincerely hope the Lord may give you health and strength to carry on the work you have begun, the good effects of which we have already witnessed."

*Signed by the crew of ship Jane.*

The Rev. Dr. Green was present when this was read in the meeting, and delivered a very appropriate and affectionate address to the seamen, and took notice of the letter, and our obligation to pray for them. I have not been well for some time past, but still try to attend to duty. I have spoken in public five evenings last past, beside part of the last Lord's day, and now feel better, the Lord being my kind helper. With sincere love to all my dear friends in New-York, and thanks to you for your kind attention,

From your poor old friend,

Philadelphia, Jan. 17, 1823.

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#### CHARLESTON (S. C.) BETHEL UNION.

An account of the first annual meeting of this enterprising society, and President Napier's address, are to be found in our number for Feb. 1, p. 574. The first report of the union opens with an extract from their circular address, (inserted p. 31,) stating the object and plans of the institution, and proceeds to mention their progress in the order in which these objects are specified. The first is, "to support prayer meetings in the boarding houses of seamen, and on board vessels in port."

"With regard to this subject, your Board are happy to report, that a regular course of prayer meetings has been established and continued on board of different vessels, with few exceptions, as often as once a week, from the formation of this society to the present time. Masters have very readily and kindly offered their vessels and prepared them for the occasion. These meetings have uniformly been well attended, strict decorum has always been observed, and in many instances, a deep solemnity has pervaded the audience. The exercises have been singing, prayers, and exhortations. Sometimes select pieces have been read, and frequently some clergyman has been present and made an address. In some instances it has been supposed that between three and four hundred seamen were present.

"Prayer meetings have also been held at the boarding houses for seamen, once a week, during the spring and fall, and in the heat of summer they were removed to the Mariners' Church. Those who keep boarding houses have very readily opened them for this purpose and endeavoured to furnish every accommodation.

"The meetings in these houses have been interesting. Sometimes more have come than could be accommodated. They have usually been still and solemn. In some instances, masters have taken a part in the services to the great gratification of the committee, as well as of the seamen; and even common sailors have sometimes cheered our hearts by rising, when invited, and giving a frank relation



of the impressions Divine truth has made upon their own minds, and also exhorting their companions to a life of holiness. Such meetings have the peculiar advantage of collecting together, where prayer is wont to be made, many who would not take the trouble to prepare themselves and go a little distance to church; and if they become interested in any thing they hear, they will soon overcome the obstacles in the way of a regular attendance on public worship. We think, on many accounts, such meetings are peculiarly calculated to be useful to seamen, and we see nothing wanting but a greater number of active and faithful men to engage in the work, to render them extensively beneficial to the spiritual interests of those who visit this port."—pp. 9, 10.

In relation to the second object mentioned in the circular, viz. "To encourage secret and social prayer by a ship's company, while at sea," the report observes, that some effort has been made to introduce "the *Seaman's Devotional Assistant*,"\* which is peculiarly adapted to aid and encourage in the performance of such duties."

"To encourage public worship on the Sabbath, and persuade seamen to attend," is noticed as the third object of the society, and has had a large share of the attention of the managers. Some of them have uniformly attended the Mariners' Church, and made efforts to render the service profitable and acceptable, and have used their influence to procure the attendance of seamen.

The fourth object is, "to promote the distribution of Bibles, Reports of Societies, Tracts and other religious publications, particularly to aid and encourage the establishment of libraries in cabins, and at boarding houses of seamen." Some attention has been paid to each of these particulars. Books and tracts have been received with great eagerness.

"To patronise such boarding houses for sailors as shall be governed by the rules of sobriety, good order and religion," is the fifth, and a very important object of the Union. We shall quote the report on this topic entire.

"Your Board feel happy in saying, that they have commenced a series of operations, which they believe will terminate in important results, though very little as yet appears to be accomplished. They have examined the state of the boarding houses, and have become more than ever sensible of the importance of a reform. They have appointed a committee for the purpose of consulting masters of vessels on this subject, to ascertain how far they are disposed to patronise such boarding houses, as the circular specifies, and to receive any suggestions, relative to the best method of establishing them, which their experience might enable them to communicate. The better to carry their design into effect, this committee were instructed to appoint a time and place, and invite ship masters to meet them and discuss the subject in a friendly and familiar manner. One such meeting, they have notified and held, and to the great satisfaction of the committee, the masters present expressed a willingness to unite in any measures which would have a tendency to improve the moral character of seamen. They expressed a strong desire to see a reformation in the boarding houses, and declared it to be their decided opinion, that their present state was one of the greatest obstacles

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\* The *Seaman's Devotional Assistant*, designed to aid masters and seamen in the daily worship of Almighty God, while at sea, is published by the "Society for promoting the Gospel among Seamen," and is for sale by J. P. Haven, 182 Broadway, New-York; S. T. Armstrong, Cornhill, Boston; Anthony Finley, Philadelphia; Capt. Horace Utley, 10 Vendue Range, Charleston, S. C.; Armstrong and Plaskitt, Baltimore; W. T. Williams, Savannah. The prices are 50 cents—62 1-2 cents—\$1 and \$2, according to the quality of the paper and binding. Discount of 25 per cent. is allowed to booksellers. Orders to be addressed to "The Editor of the Christian Herald and Seaman's Magazine, No. 182 Broadway, New-York."

to the improvement of seamen. It was mentioned that in some ports in Europe, a register office has been established, for the purpose of recording the names of such sailors as should be able to obtain from the last master with whom they sailed, a certificate of their good habits and faithful services, and that when masters ship sailors, they apply to this office, and give such men a preference. The masters present on the occasion, unitedly said, they would cheerfully give encouragement to such an institution, and they thought it might be of essential service. It is believed, that much might be done in this way to induce sailors to take lodgings at good boarding houses, as such might always be recommended to them, when they call at the office to deposit their certificate, and the fear of losing their good name, might prevent them from wandering to other places. It is believed, that the united efforts of shipmasters, Bethel Unions, and Port Societies, might do immense good, by adopting and pursuing this course, and we have no doubt, but something of the kind will soon be attempted. The committee have been pleased to find one keeper of a sailors' boarding house, who is said, by all with whom they have conversed, to regulate his house as well as circumstances will permit; and who is willing to take charge of a larger establishment, if a suitable building can be obtained. To this subject, the efforts of your Board, will, in future, be specially directed; and they have resolved to address a circular to shipmasters, Bethel Unions, and Port Societies, generally, soliciting and encouraging a union of council and effort upon this important object, throughout the world."—pp. 11, 12, 13.

The last object specified in the circular is, "To increase the circulation of the *Christian Herald and Seaman's Magazine*;" the report observes:

"Soon after the formation of the society, the board directed the agent to procure for them ten copies of this valuable work, and to put them into the hands of the standing committee for the use of seamen. One copy has been regularly left at the Marine Hospital. The others have been circulated amongst seamen, and put on board vessels about to sail, for the benefit of the crew, during the voyage. They have also endeavoured to recommend the work to the perusal of their friends."—p. 13.

At the time this report was presented, the Bethel Union had been in existence about eight months, half of which time the peculiar climate of Charleston prevented many seamen from visiting the port: when this circumstance is considered, and that the subject was somewhat new, we have reason to congratulate our brethren there on the encouraging success with which the Lord has followed their labours, and to unite our hearts with theirs in ascribing glory, and praise, and honour to God, our Father, and Christ, our Saviour, for the signal blessings which He has conferred on these efforts to carry the knowledge of salvation to poor perishing sailors.

With the following extract to which we earnestly solicit the attention of shipmasters, we shall close.

"The interest which shipmasters are now manifesting in the moral improvement of seamen, we must say, animates our hope, more than any other circumstance, connected with our operations. Such is their influence, that whatever they sanction by personal efforts, will go forward.

"If they say profanity must be laid aside among seafaring men, the thing is done. If they say seamen must observe the sabbath, and be regular attendants at church, the result is sure.

"And we have had recent testimonies of their disposition to take such a stand, which we cannot but consider as highly favourable to this important cause. Besides their increasing attendance at church with their crews, one, and we do not know but more in this port, has recently adopted a course which we think too important to the interests of sailors to be passed unnoticed. Instead of the common custom of giving his men money on Saturday night, or sabbath morning, he has told them that in future no money will be given them at that time; that no work whatever, except of real necessity, will be done on the sabbath; that all



who can leave the ship will be expected to accompany him to church : and that they shall have half a day in the week to go out and purchase what things they may need, or attend to other business, and that money shall then be furnished them for the purpose. We feel a confidence that this plan needs only to be mentioned. Its influence, if generally adopted, on the church, on boarding houses, on seamen generally, and on the world, must appear too important not to engage the attention, and secure the patronage of every master, whose heart is engaged in this good work.

"We might specify many other circumstances, but time will not permit; neither do we think it necessary. The evidence is almost irresistible, that the opinions of the world, respecting the character of seamen, are undergoing a great and rapid change.

"The friends of benevolence in every quarter, as if inspired by some general impulse, are rallying to their posts, to seize the advantage of the happy moment. It is hoped the members of this society will not linger. Though our province may seem to be but a humble one, let us remember, that the defence of nations is the common soldiery; that the energies of the world lie in the humbler ranks of life; and that diligence and perseverance are the sure paths to success. May the Lord increase our numbers, direct our efforts, inspire our prayers, and bless our labours; and may the cause which we have espoused, go steadily forward, until the abundance of the sea shall be converted to Him, and every isle shall wait for his law."—pp. 14, 15.

#### MARINERS' CAUSE IN BOSTON.

UNDER the patronage of the "Society for the moral and religious instruction of the poor," the Gospel has been statedly preached on sabbath mornings to seamen in the Port of Boston, by the Rev. WILLIAM JENKS. The sixth annual report of the above named society, for the year ending November, 1822, presents an interesting account of their various benevolent labours, but in this place we shall only notice what they have done for seamen. The report states, that the greater portion of seafaring hearers at the "*Seamen's Meeting*" "are of the class of fishermen and coasters, and but few comparatively attending from the merchant ships." This is an important fact; and it may be true with respect to other ports. It shows that the best means have not yet been devised for procuring the attendance on the ordinances of the Gospel of that class of seamen which, of all others, have the greatest influence over the great body of their brother sailors, and over other men, in the Christian and pagan countries they visit. The seamen in the merchant service, as we have elsewhere remarked, are peculiarly "connected with all the coasts, and islands, and rivers, and cities of our earth." It is of the utmost importance that *this class* of seamen "should become so influenced by Christianity," that when they visit other climes "they may show forth its excellence" in both Christian and pagan lands. To us the Bethel meetings appear to be the best means yet devised, for meeting the merchant sailors on their own element with the offers of salvation, for when once their hearts become affected with its solemn truths they will seek out those churches and meetings on shore, where they may hear the Gospel preached. But we must hasten to the report before us.

"One instance may show, that there is occasionally found a disposition to cherish the impressions made during the seasons of worship. A captain bound on a foreign voyage, whose attentive deportment had already attracted the notice of the preacher, expressing to him his conviction of the duty of prayer, and inability



ty to discharge it to the edification of others, requested that a book of devotions might be recommended—which he received and took with him—and it is hoped has already, like the Psalmist, found it good to draw near to God. A similar request was made by a young man, steward of a vessel bound on a voyage of some years, who expected that the duty of maintaining Divine Worship on board would devolve upon himself. A third application was made in behalf of another young man under similar circumstances, and received the same attention.\*

"In order to facilitate the intercourse of the preacher with the hearers who attend at Central Wharf, one evening in each week has been assigned by him for the purpose of *religious inquiry*.

"Among those who have occasionally attended these friendly conferences was one young man, the son of pious parents, who, sensible of his need of instruction, and of the influence of the *grace of God that bringeth salvation*, proposed to spend several months on shore, solely that he might enjoy the diligent use of the means employed under the Gospel for the benefit of mankind. He has not, he trusts, been left without the fruits of this resolution—forming, as unhappily it does, a singular and novel calculation for a seaman."—pp 23, 24

"The reception of a *Bethel Flag* from the friends of seamen at New-York was amply noticed in the report of last year. It is proper in this place to remark, that, as soon as the season permitted exposure to the evening air, the system of *Bethel meetings* commenced, agreeably to previous design. This was on the first Wednesday of June; upon the evening of which day Divine Worship was celebrated at Commercial wharf on board the brig Caspian. For four months these meetings were continued once a week, until the second Wednesday of October, when it seemed prudent to desist and seek a shelter for the hearers in some convenient room, of easy access from the shore.

"Our friends at New-York urged the formation of a 'Bethel Union Society' for the support of these meetings, but no such society has been formed. These meetings were conducted more in the manner of an ordinary lecture than of a meeting for prayer—and your Secretary was occasionally aided by the Rev. Dr. Baldwin, Rev. Mr. Collier, Rev. Mr. Fay, of Charlestown, Rev. Mr. Bingham, and once by Rev. Mr. Truair, preacher to the seamen at New-York. To an impressive discourse of this latter gentleman, delivered in Park-street church, we are indebted for the exertions before alluded to, for filling the seamen's Meeting with those, who otherwise might pass the hours of the sabbath in rambling, indolence or dissipation.

"To the praise of Divine Grace let it be noted, that the second officer of one of the vessels, on board of which the meeting was twice holden, has appeared, in the judgment of charity, to give evidence of a renewed heart. At several of these meetings, brethren of different churches, captains, and in more than one instance a seaman offered prayer. One of the latter class, in a peculiar manner, addressed the audience with affection and propriety—and it was found he belonged to a crew, of which five, with their captain, were professors of religion. But it is not known that stated meetings for social prayer are yet held among the seamen. Tracts have been distributed to a considerable extent, and a printed card giving notice of our institutions specially designed for the welfare of seamen.

"In connexion with these subjects of remark, another effort of the Directors to advance this welfare should be mentioned. In consideration of the great number of American vessels which touch at the Sandwich Islands, they have presented their *Bethel Flag* to the interesting Mission there—trusting that, in the interval, before the season for hoisting it again in our own harbour shall arrive, its place will be supplied by the zealous kindness of Christian friends—and hoping that our benefactors of New-York will not think their esteemed present less regarded by the Board, because it has been put to a use so honourable and promising."

#### SAILORS, PRAISE YE HIM.

"Oh that men would praise the Lord."—Psa. 107.

SAILORS redeemed from endless wo,	He is your PROPHET, PRIEST, and KING,
By Christ's atoning blood,	Your strength and righteousness,
Now let your lips with praises flow,	Then with transporting pleasure sing
To your incarnate God.	The riches of his grace.

\* The "Seaman's Devotional Assistant" may be recommended in such cases.